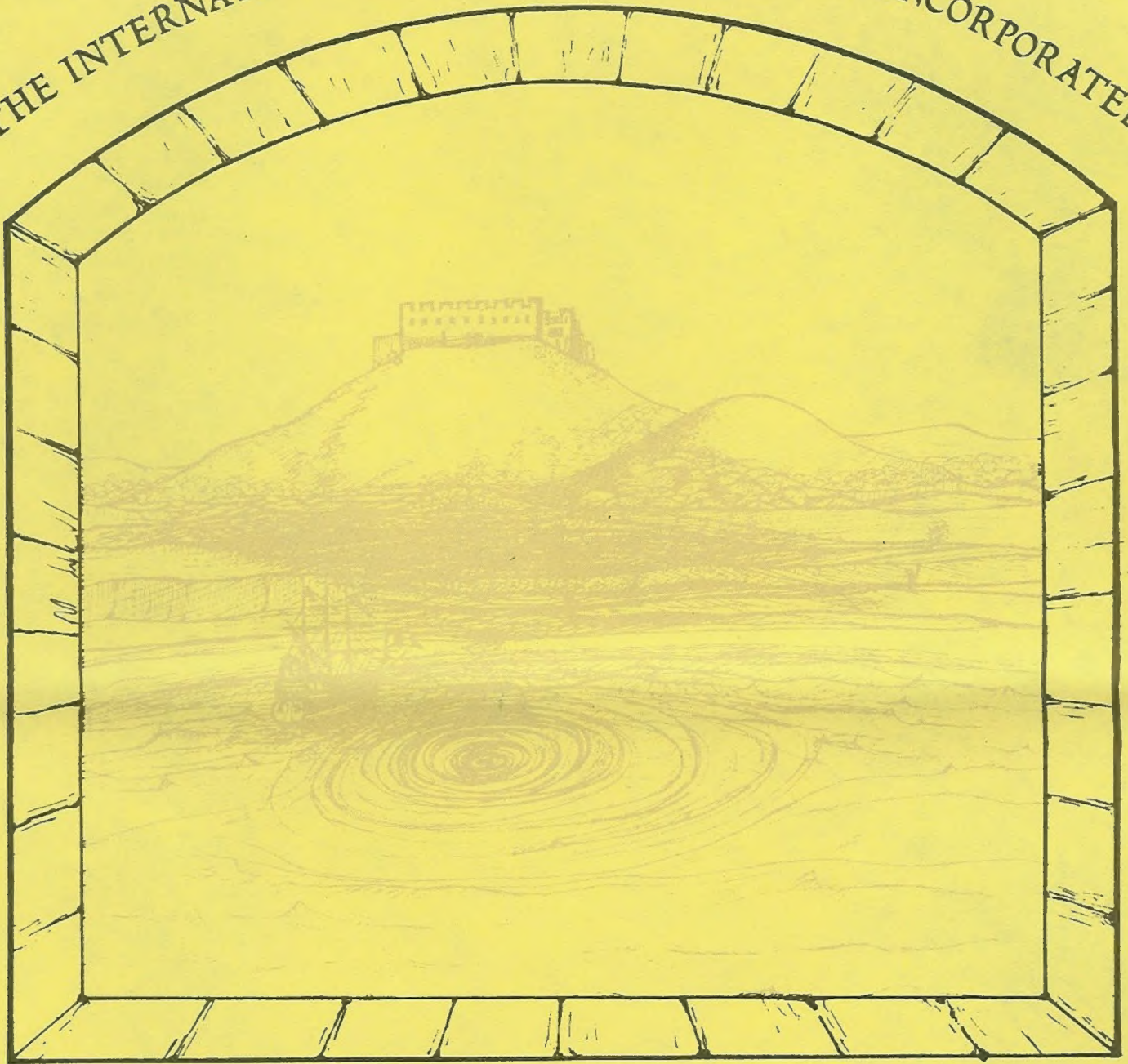


# THE INTERNATIONAL COLLEGE OF MARTINISTS INCORPORATED

Worthing - Barbados - West Indies



PLANE III

LIBER 34

GRADE: *COMPANION*

Private & Confidential

The International College of Martinists Incorporated, is a non-profit institution existing for the purpose of disseminating information on the Traditional Esoteric Arcana. The lectures/instruction contained in this Liber comprise material which was previously delivered orally to an esoteric group and has subsequently been given to the College for its use. Under these circumstances the College does not claim to be the author or originator of the contents of this Liber which is distributed in good faith. This Liber is loaned, not sold, to the receiving member as an incident of membership, for *personal* and *private* study, and its acceptance by the student is an acknowledgement that it is being held in trust for the College and is to be returned to it upon request.

DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN

Dear Companions:

Without further delay, we begin the series we will call "THE LYONS LECTURES" which many of you have been anxiously awaiting. These will comprise the 10 lectures given by Louis-Claude de Saint-Martin to the Elus-Cohen Lodge at Lyons, in the days when he was an active Elu-Cohen.

May we say that the translation of these lectures has been a major undertaking and we are indebted beyond measure to the several brethren, who have really **toiled and laboured** to make them available in English, FOR YOU. It has NOT been an easy task.

Saint-Martin was a most unusual man; he possessed tremendous insights, but he seems to have concerned himself more with WHAT he was saying, rather than with HOW he was saying it; and to complicate matters even more, Saint-Martin spoke and wrote in old style French which is very difficult to translate; it is entirely possible, for example, to come up with phrases which are totally meaningless, so that these translations call for someone well versed in the philosophy, who can interpret what otherwise would be meaningless verbiage.

We have all been blessed with good fortune in having as a final adjudicator, a scholar eminently qualified to put the finishing touches to the translations. He says: "I suspect he (Saint-Martin) wrote these lectures simply to serve as basis for an oral exposition, and that he gave a lot of explanatory comments as he advanced with his lecture, thus filling in." He concludes: "Regarding an approach to the right interpretation and understanding, I feel that I have succeeded far better than I dared hope at the outset ... It is a true pleasure to be of service to the College and to Martinism in this way. I reap the reward of a greater understanding through the work itself. Therefore, I wish to express my gratitude in thanking you for having chosen me to assist in the translations." (We see here, Brothers & Sisters, the spirit of a true Initiate.)

Before we turn to the first lecture, let us have a little humour and a comment. Here are a few more words from our adjudicator: "My secretary truly wonders what she's been writing!! Absolutely incomprehensible to the uninitiated it seems to be - I hope though, that the two additional footnotes will help whoever is going to be the confused reader! I'm sorry that I couldn't do anything with the last drawing. The copy I can't read."

Companions will be acutely aware that without the preliminary foundation laid in Libers past, they would be in the same boat as the goodly secretary!!! Everyone will now have a practical gauge to measure the progress they have made since first placing their feet on the Path a few moons ago, and see the reason why these lectures could not have come earlier.

Brothers & Sisters, all of us at the College are happy and proud to be able to make the material in these Libers available to you. We hope our humble efforts are helping you to more and more understand this paradox called "LIFE". Praise be to God for His benevolence.



# THE LYONS LECTURES

LOUIS CLAUDE DE SAINT-MARTIN

Instructions  
to  
men of desire

## FIRST LESSON

Joy, peace, salvation to him who hears me

My brothers,

With the help of the Eternal I will try to explain to you the principles forming the fundamental basis of our Order and which, united in one body, could make up a course of temporal, passive physics and eternal, spiritual physics.(1)

In the science we cultivate, the first principle is desire. No craftsman has ever succeeded at any temporal art without application, work and continuous effort to grasp the different aspects of the art he has chosen to take up. It would thus be pointless to think that one can achieve wisdom without desire, because the fundamental basis of this wisdom is nothing but the very desire to know it, surmounting all obstacles that close the way to it, and to be surprised that desire is necessary, for it is certainly thoughts contrary to this desire that have led astray all those who seek the way to wisdom.

Now, in order to return to wisdom, you must make your path according to the distance of your position. He who thinks he has reached it still has far to go, and he who thinks he has a long way to go has only one step left to make; thus we can see that the first step to be taken must be on the path of humility, patience and charity. These virtues are so necessary in our Order that we cannot make any progress other than to the extent that we advance in their application. But one may ask what connection these virtues have with the sciences? This lesson intends to demonstrate the necessity of that connection.

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From out of Its divine immensity, Being, necessarily existing only by Itself, the Eternal Creator and Guardian of all beings, emanated, before time, free beings for Its greatest glory. He gave them a law, a precept, a commandment on which their emanation was based. These spirits were free and they cannot be considered otherwise without destroying their distinct personality.

They began to transgress divine law. What was their transgression? Without entering into all the details, I would reply that the first crime was disobedience. Being free, they conceived, in their complete and utter freedom, a thought contrary to the law, the precept and commandment of the Eternal. To give a better idea of this disobedience, I imagine a sentry who has been put on guard duty and who has been told to observe various points of his duty: The sentry is free, he needs no one to come and whisper to him to stay or not to stay. Of his own free will, he leaves his post and disobeys all aspects of his duty, he is caught and taken to task. This gives an idea of the transgression of the first

spirits. Their sin was to have disobeyed the law, precept and commandment they had been given from the time of their creation, and to have conceived an idea contrary to that of the Eternal.

From then on, their communication with the Eternal was broken; God created space and cast them into it. But whom did He make serve Him to drive them from His divine court? He used spirits of the same nature, having been created at the same time as they were, and who also conceived their evil thought because they were tainted by it, but made different use of their free will, remaining inviolably attached to the law, precept and commandment of the Eternal. What proves demonstrably that the first spirits conceived their thought of transgression of their own free will, is the fidelity of the latter spirits, who, being neither more nor less gifted than the transgressors, made good use of their free will by rejecting the bad thought that was exposed to them by the transgressors, and then served as instruments of the justice that God cast upon the transgressors from the moment of their transgression. That is the war the Scriptures speak of when they say that Michael and his angels fought against the demons and their angels, and that, victorious, Michael cast them out of the divine court into the space that had just been created.

Time, which is simply the succession or revolution of the different bodies, did not yet exist. There was no subtle or base matter, only pure and simple spirits; good spirits in the divine court and evil spirits in space. From then, God in His thoughtful imagination conceived the creation of the universe in a visible, passive form, to serve as a limit and barrier to the evil acts of the demons. To this end, He freed the compound spirits from the central fire axis and they came to close the circle of space wherein the perverted spirits were contained, and in His divine thoughtful imagination, he conceived the creation of the main body of the head of this universe, equally divine and temporal, spiritual and passive, in the form of the equilateral triangle. This equilateral triangle, considered by all the peoples of the earth to contain the visible image that the Eternal had conceived in his imagination for the creation of the head of the universe; this triangle, I may say, is still represented to us in our Churches by four ineffable characters that I will go on to explain.

God manifested His thought of creation to the spirits of the central fire axis through this same equilateral triangle, in the centre of which was contained his threefold word of creation as shown in this diagram:



From the principle of their emanation, these spirits had the innate ability to extract from within themselves the three spiritual essences. From out of themselves they drew forth these three essences to carry out the word of the Eternal. One may ask what was this Word? I would say that the word contained the plan, the execution and the workings of the universe. Consequently, the spirits of the axis began to execute it by bringing forth their 3 innate essences from within. These three essences were, in their principle, matter in its neutral state, since they had not yet been shaped by these same spirits and no distinction could be made between them. Thus according to the language of the Scriptures, they were without form, or in their neutral state and void, and passive life could not enter into forms, for they were not yet. This void must be understood to be the lack of the principle of movement necessary to all bodies in the universe.

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x x

Before going any further, I must speak of the basic principle of all emanation, of all creation, which is the number. All wise men of all times recognized that one can have no sure knowledge of either the divine, spiritual part nor of the general universal, earthly part, nor of individuals, without the science of numbers, since it is through numbers that the Eternal makes all plans of emanation and creation. The number, being co-eternal with Divinity since, for all eternity, God is the number which has been within Him forever, for God has His number. If God had been able to create the number, it would seem as if He could have created Himself, which is impossible, for nothing subsists without its number. God, the indispensable Being, existing by Himself, has therefore contained all numbers throughout all eternity. He has endowed all spirits with numbers according to His infinite wisdom and His eternal action. None of His creations have left His hands without being marked with its seal; from the emanated spirits to the creation of the universe, everything has its number. Now, it follows manifestly that knowledge of all the works of God is contained in the knowledge of numbers. Thus, my brothers, we must seek to admire the works of the Eternal, not with the senses of our apparent passive form, but with the senses of our divine eternal and spiritual understanding.

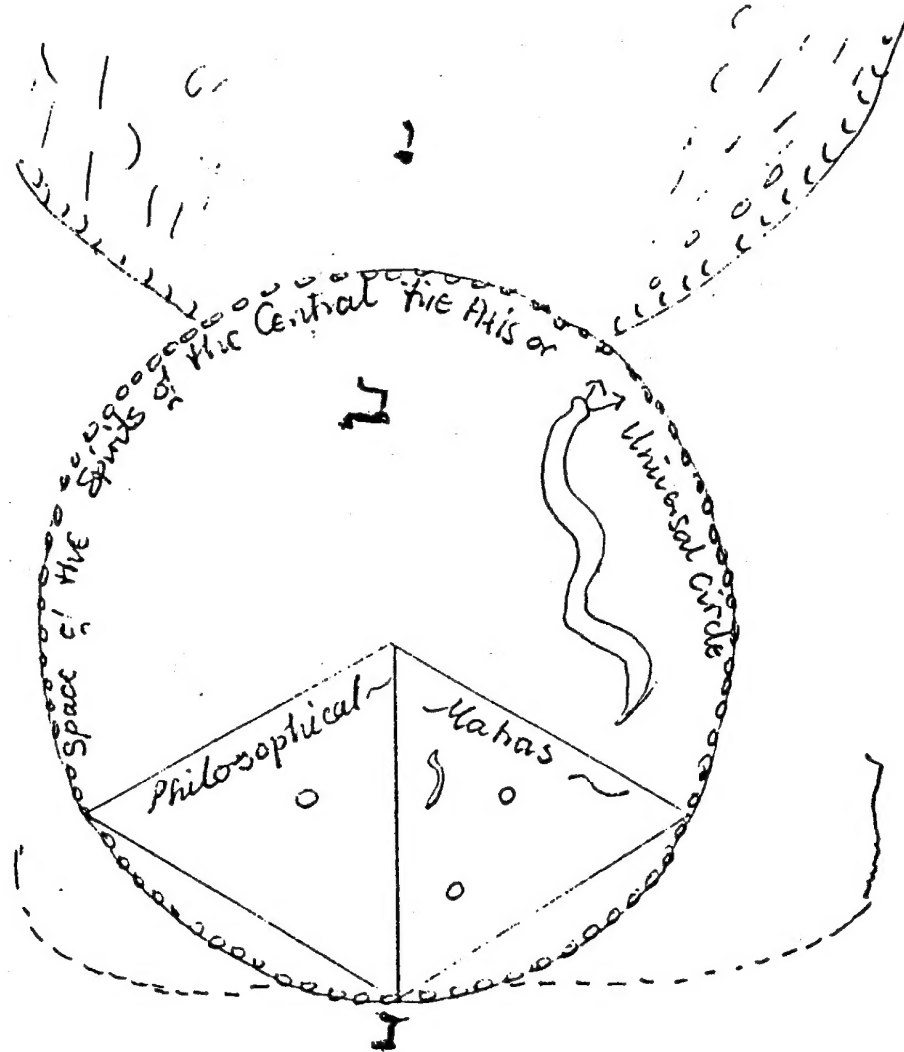
In all eternity, God has been One, or I. The unity reveals the Divinity to us because it is the principle of all creation; and the circle enclosing it, contains the unity, contains everything issued from it. The first spirits which came forth therefore had their number: the superior ones 10, the major ones 8, the lesser ones 7, and the minor ones 4. Their number before their corruption was higher than those we usually give to the cherubim, seraphim, archangels and angels who had not yet come into being.

I will stop a while to consider the state of the universe of the spirits before their corruption. The whole court of the Divinity enjoyed the most perfect peace, no trace of evil existed since the possibility of evil never existed in the Divinity. Each being was made pure, holy with no stain in its breast. Then where did evil come from? Evil only took its principle from the thought which the leader of the demons, who was free, conceived by himself, opposing the law, precept and commandment of the Eternal; not that the demon was evil itself, but because, if he were to change his evil thought from today, his action would also change, and from that moment, there would no longer be any evil in the whole universe. Evil, I repeat, was only born from the demon's thought as opposed to that of the Divinity, a thought which he conceived of his own free will and through which he separated himself from the Divinity, giving rise to the number two, or confusion, through a wish to exist independently of the Divinity or almighty Creator.

God demonstrated His justice towards this perverted spirit by casting him with his followers from the divine court into the sphere of the universe, the space that was created after their transgression and enclosed by the spirits of the central fire axis(2), being freed at the same time. This is what the psalm means when it says: Non accedet ad te malum -- Evil will not come to you -- through the barrier formed by the spirits of the central fire axis against the evil actions of the demons. As soon as the spirits of the central fire axis received the word from the Eternal, they brought forth from within the three spiritual essences, which were innate, from the moment they were liberated, and they changed matter in its neutral state by making a distinction between the essences so that they could retain impressions. The work of the spirits of the axis caused a distinction between the three essences being in their first principle formless. As soon as differentiation occurred in the essences, everything took form and the various

bodies were created, and, as soon as they received their shape, the spirits of the axis placed into each of them a vehicle for their spiritual fire, being the principle of life in all bodies.

One might ask me where all this matter was before the confusion commonly called chaos, and which we call matter in its neutral state. I would answer that this matter, void and without form in its neutral state, resided in the philosophical matras(3) as the following figure shows:



The work of all the different spirits of the axis was led by the wisdom of the Eternal, represented to us by the Holy Scriptures as moving on the waters. Now, nothing better represents matter in its neutral state than water with no course and movement. It was on this principle of the essences that the doubly strong Spirit of the Eternal led, directed and defined the limits of all the different beings of the universe, and led all the various activities of the work of the spirits, agents, operators or makers of the central fire axis, or uncreated fire. It is this wisdom, that went before the Eternal and approved with holy transports each divine thought that the Eternal manifested for the creation of the universe saying "I am in you and in your works, almighty Creator, as you are in me and in mine. The one who comes after us will instruct your creation concerning the worship by which you must be served". This work of the different spirits of the axis is still being operated on this plane, and will continue to be operated for ever, just as they operated it in the principle of the creation of all the bodies of the universe, as I will go on to demonstrate clearly.

For the time being, I shall content myself with giving the explanation of the figure **⚡** representing the Divinity. This Hebrew letter represents an ineffable name of the Divinity. That is why the Jews, in respect for this name, have never pronounced the letter aleph. The pronounciation they gave to it, is not the true pronounciation. **ב** beth, the second character, represents the direct action of the Divinity; **ג** gimel represents the holy spirit directing the action of the spirits of the axis; and **ד** daleth represents the threefold word of the Eternal, by which He manifests His vast thought for the creation of the universe to the spirits of the axis.

The three dots in the philosophical matras represent the principle of the essences, or matter in its neutral state. Although mercury is considered to be the principle of the three essences, it is nonetheless not given absolute unity, since this only belongs to the Divinity, or to the superior 10 spirits, and not to any essence. Thus, the unity given to mercury is threefold and represents the three essences in their neutral state as aspects of one another, without movement, without form, because they had not yet been wrought, modified and operated by the immensity of the spirit agents, factors or operators of the central fire axis. They are called the central fire axis because they are the centre of all movement, and they are called uncreated because they are members of the court of the Divinity and are eternal.

Perhaps one might ask me why God, having foreseen the evil thought of the demons, did not contain them within their prescribed limits? To this objection I would reply that God is unchanging in His decrees, whether he approves or disapproves of His creation or not, and He does not take any part in secondary causes, having founded all beings on invariable laws, and the first of these laws is freedom. God cannot destroy thought in any spirit without destroying its freedom; if He destroyed its freedom, He would destroy the law He gave this spirit when it was emanated into being. Since the immutability of God is irrevocable, He can in no way know what use all free spirits will make of their free will, for, if Divinity had known this, it would appear as if He had planned for evil, which is impossible. God, necessarily being good, can only create beings like himself, but with their own distinct personalities and free. Now, God could not destroy thought in these spirits, even though He was aware of it, without destroying the attributes and the manifestation of his favour and of his justice; of his favour towards the faithful spirits and his justice to the perverted spirits.

Let us then be well convinced, my brothers, that the Eternal never foresees what does not actually exist in the thoughts of a free spirit. For if he could foresee the use it would make of its free will, this spirit would, from that moment, cease to be free, but what Divinity perfectly conceives of is the use any Spirit makes of his free will. From the moment a spirit conceives his thought, whether good or evil, it is read and judged by Divinity. This gives him the name of a vengeful and rewarding God; vengeful of the insult made to his law, and rewarding of the good use made of his law to his greatest glory.



Thus, my brothers, we clearly see that the principle or the origin of evil came from pride. Then it follows that the principle of all good should be humility, patience and charity; patience through the obligations we are under to endure the fatigues of a difficult journey, and charity through the absolute necessity of putting up with the faults of our fellow men and of trying to correct them by making them good. This virtue is so necessary that a group of scoundrels would not last 24 hours if it were entirely without this virtue. This virtue, in its perfection, unites all others because it is the one closest to Divinity. Thus, my brothers, it is through constant practice of these virtues that our union will be lasting and that it will produce uncountable fruits of intelligence, knowledge and wisdom. By establishing more sustained relationships between members, the personal knowledge of each individual may be shared, thus producing unity, which is the basis of the Order.

I am very pleased, my brothers and sisters, that the Eternal has granted me the favour of speaking to you. Please be assured of my zeal, attachment and sincere desire for the general good of this lodge. The favour I ask of you is for each of you to contribute the same zeal and God will help further our plans.

### NOTES

(1) Spiritual in the sense active as opposed to passive; passive in the sense material as opposed to spiritual. Remember that the word physics in the days of Saint-Martin had a somewhat different meaning than today.

(2) The spirits of the central fire axis are emanations or entities of the pure, fiery spirit of God, residing outside of creation proper, being the cause of all movement or vibration, such as we may perceive it from the atom and up.

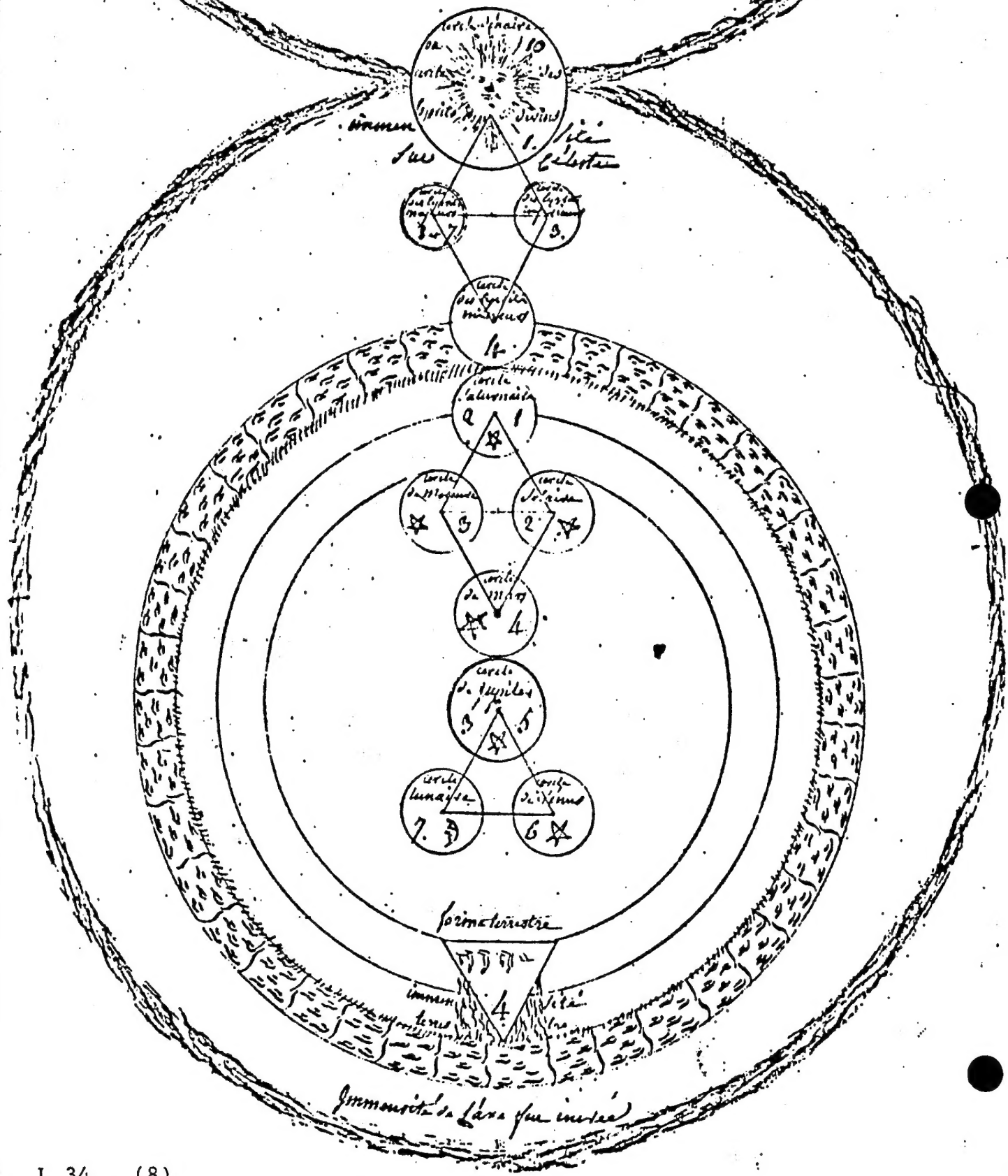
(3) The philosophical matras represents the same as does the vase or vessel of alchemy (from arabic matara, vase), i.e. the Divine retort, the alembic of God.



*Le Philosophe inconnu*  
(1743-1803)



*Immortalité Divine*



We now take up again Sâr Hiéronymous and the FUDOSI and continue from Liber 30, page 18.

THE INTERNATIONAL ROSE + CROIX  
AND THE F. U. D. O. S. I.

# 133

Thanks to the papers in the Lelarge collection, it is now possible to define the structure of the universal Rose-Croix, which was active under the aegis of Hiéronymous. He had, as we remember, restored strength and vigour to Péladan's Rose-Croix and, after the Great War and the death of the Sâr, gathered together some Belgian Initiates from the Order. This resurgence took place in 1919 according to Dantinne's own statement made in confidence. From the time of Péladan, the Order consisted of three degrees: Squire, Knight, Commander. Hiéronymous introduced a fourth degree which was higher than the three preceding degrees, that of Imperator, but I do not know whether it was created in 1919 or later. This degree seems to have only been conferred on a small number of Initiates, and certainly on all the dignitaries of the Order.

It remains to specify the numerical size of the Order, but let us say, it was certainly never very big.

THE UNIVERSAL ROSE-CROIX

In 1923, Hiéronymous organized in Louvain, the University Order of the Rose-Croix, the "Archons of the Sciences and the Arts", which was mainly restricted to universities and students. From that time on, the University Rose-Croix constituted a stepping stone to the Catholic Rose-Croix, usually referred to as Universal, which then became the inner Rose-Croix.

The University Rose-Croix was made up of nine degrees, the names of which are standard in Rosicrucianism:  
1st Zelator, 2nd Theoreticus, 3rd Practicus, 4th Philosophus, 5th Adeptus Minor, 6th Adeptus Major, 7th Adeptus Exemptus, 8th Magister Templi, 9th Magus. (This information is obtained from an undated letter from Jean Mallinger to Léon Lelarge, in the Lelarge collection.) At the moment we do not have any of the rituals of these degrees which would enable us to define and appreciate their esoteric value. However, a vital document has come into our hands: a plan, which, unfortunately, bears no date, of the programme of teachings of the University Rose-Croix, made out by Jean Mallinger and corrected by Dantinne. (Lelarge collection.) Thus, we know what the subjects of study were for each degree of the Order.

The first degree was devoted to man, comparative religious philosophies, Christianity and prayer.

In the second degree, occult powers were studied.

In the third degree, the life of the great mystics, physio-chemical alchemy and the works of Kunrath.

In the fourth degree, the celestial hierarchies were studied.

The fifth degree was devoted to the study of the theory and then the practice of theurgy.

The sixth degree was entirely devoted to the Christian mysteries.

From the seventh degree onwards, the mystical training of the initiate began, and it continued into the following degree.

Finally, in the ninth degree, the occult rôle of the Rose-Croix was apprehended.

For further details, the reader may refer to the section on "documents" of this work, where there is a fac-simile reproduction of this programme of study. From this document, the Rose-Croix appears to be a new embodiment of the hermetic rosicrucian movement of the XVIII and XIX centuries. This is an additional reason for hoping that the rituals for initiations and operations will be found.

The history of the Belgian movement between the two wars may be summarized, mainly for the period between 1923-1927 which is covered by a typed list of activities apparently written by Hiéronymus (Lelarge collection). On July 30, 1923, in the "Vale" of Brussels, Hiéronymus admitted to the University Rose-Croix, which was constituted at the same time, the lay persons Jean Mallinger, Georges van Steenbeek, both students of the Louvain Catholic University, and Jean Pastel, student in Brussels. On August 15, Hiéronymus authorized the University Rose-Croix to hold their first conventicle for the 25th. On December 31, 1925, Hiéronymus opened a "R+C center" in Brussels under the leadership of brother François Soeteway. Jean Mallinger was appointed Secretary.

On February 12, 1926, Hiéronymus appointed the dignitaries of the University Rose-Croix as follows: Sâr Sucus (François Soeteway) was appointed Emperor-coadjutor. Sâr Essenius ( ? ) was appointed Secretary. Sâr Ignifer ( ? ) was appointed Archon of Sciences and Arts. Sâr a Mare ( ? ) was appointed Almoner. I do not know who were in charge of the Order from 1923 until that date, apart from Dantine and possibly Soeteway. On a date which I am unable to specify, Jean Mallinger replaced Sâr Essenius as secretary.

#### BIRTH OF THE PYTHAGOREAN ORDER

On May 9, 1927, Hiéronymus gave the University Rose-Croix the task of forming hermetic centers in Belgium under the leadership of its Emperor, François Soeteway. (List of activities, Lelarge collection). Thus the Pythagorean Order, also known as the Ordre Hermétiste Tétramégiste et Mystique (O.H.T.M.), or simply the Ordre d'Hermès, which was intended as a "resurgence" of the ancient Pythagorean school. Here is an extract from a text, probably written by Mallinger, planning this resurgence, dated "the first day of the Era of Rectified (Revised?) Hermetism":

"The restoration of the Pythagorean Order under the form of a rectified hermetic Mas:: superior to all the usual symbolic Orders of the modern Mas:: can only be realized by a thorough modification of the Scope and Rituals of the Order.

"The greatest stringency should govern the recruitment of members of the Order. For, just as the R+C, although in a different domain and with different means, the Hermétists should be the Masons' guides.

"THE SQUARE OF PERFECTION, made up of 4 members, the Sublime Grand Master of the Order and his 3 secretaries or Unknown Superiors, should be the only executive, legislative and judiciary and administrative organ of the Order.

"The 4 grades may be called:

- 1) PYTHAGOREAN LODGE or First Degree.
- 2) SOVEREIGN OCCULT CHAPTER or Second Degree.
- 3) GRAND HERMETIC AREOPAGUS (Learned Assembly) or Third Degree.
- 4) SUBLIME LUMINOUS CONSISTORY or Fourth and final Degree.

These are ritual titles and their names originate from Ancient Traditions.

"Each of these Degrees will be unknown to the others. Their locations will be separated. The Masters to be studied in each of these Degrees will be designated by the Emperor or G::M:: of the Order". (Lelarge collection).

The restoration of the Pythagorean school took shape in the form of an Order made up of a preparatory degree followed by four degrees of initiation: Apprentice of Hermès, Companion of Hermes, possibly Master of Hermes. I do not know the name of the fourth degree. The Order was mixed, as was the case with rosicrucian Orders for which it constituted the antechamber. All candidates for rosicrucian initiation had to have the fourth degree of the OHTM. At the head of the Order was the universal unknown grand master, who was none other than Hiéronymus. The OHTM was divided up into national jurisdictions: The Perfect Squares, which were equivalent to a Masonic Grand Lodge. Each perfect square had a grand master at its head, usually assisted by four Archons: the Archon of the Order, the Archon of the Sciences and the Arts, the Archon of external relations, the Archon Almoner, as well as by a general clerk. From 1927 to 1938, François Soetewey took on the responsibility of Grand Master of the Perfect Square of Belgium, aided by Jean Mallinger in the position of Archon of the Order.

The motto of the OHTM was "Liberty - Equality - Fraternity - Wisdom". Its teachings seem to be based on those of the Pythagorean school. Let us note here that Jean Mallinger published two works on this subject which must be recommended: "The esoteric secrets of the Pythagoreans", 1946, and "Pythagorus and the mysteries", 1944 (re-edited today by the printery F. Planquart, Lille.), dedicated respectfully to Luis Fitau and François Soetewey.

#### THE INNER ROSE-CROIX

After having passed through the four degrees of the Hermetic Order, then the nine degrees of the University Rose-Croix, the initiate, having undergone the test of time, could be admitted to the inner Rose-Croix. The latter Order was made up of four other degrees which were very exclusive, the first three (Squire, Knight, Commander) having come from Joséphin Péladan's system. The fourth degree (Emperor) was only for a very select few. The latin motto of the Order was: "Ad rosam per crucem; ad crucem per rosam. In hoc signo gemmatus confidenter resurgam" and its symbol was a cross contained in a wide open rose. The general meetings were held according to the ritual of the degree of



Squire. Finally, beyond the grade of Emperor, a final circle made its appearance: the Celestial Rose-Croix, made up of a single degree with that name. Since the meetings of the very rare members of this degree implied a high personal realisation, they could only ever have been informal. (In fact, one could never clarify the term Celestial Rose-Croix without debasing the idea it conveys. The studious reader will of himself grasp the meaning only for himself, the symbol and the great esoteric significance. With the Celestial Rose-Croix, the "terrestrial" ritual initiation must be surpassed to leave room for the internal initiation on which Louis-Claude de Saint-Martin insisted so much, the only valid initiation and the only true one.)

#### PROLOGUE TO THE FUDOSI

On a date which I have been unable to pinpoint exactly but which can be said to be around 1930, Hiéronymus planned to extend his activities outside Belgium and meet representatives of the initiation abroad, claiming to go back to a rosicrucian tradition, as was the case with Spencer Lewis, in the United States in particular. I will say a few words about the latter and his Order: Lewis was in touch with some occult groups in Europe. In 1926, he went to France for the second time and perhaps he even met Frédéric Jollivet-Castelot there. During that journey he may also have been to Switzerland and met occultists of that time who were connected with the rosicrucian tradition.

In 1930, Lewis associated with the German occultist Heinrich Traenker (1880-1956), known as "Reknartus", who considered himself to be the successor of Théodor Reuss and had formed the **Collegium Pansophiae**. At the same time, AMORC was introduced into France under the leadership of Dr. Hans Grueter who thus became the first Grand Master of the French jurisdiction.

Around 1932, Dantinne began to correspond with Lewis. Even though one would like to believe otherwise, I do not know that there was any relationship between the two men and, therefore, between the movements they were respectively in charge of, before the thirties. And Dantinne certainly was not the supposed initiator of Lewis, which would have enabled him to found AMORC. (Since the file is open, I would nonetheless like to specify early on that Spencer Lewis could have been in contact with rosicrucian groups in France and Switzerland before meeting Dantinne and before he gave him the responsibility in 1934 of representing the Rose-Croix on the American continent.)

Lewis responded to Dantinne's fraternal call. Close cooperation between them ensued. In 1933, Lewis received the honorary grade of Doctor in Psychological and Hermetic Sciences of the University Rose-Croix of Belgium and was thus entitled to have the title of Sâr. A copy of this diploma is kept in the Municipal Library in Lyon. Here is the text:

"SOVEREIGN ORDER OF THE OCCULTIST GOLDEN ROSE + CROIX, UNIVERSITY R + C OF BELGIUM. FREE FACULTY OF INITIATIC PHILOSOPHY. SALUTE TO ALL THE POINTS OF THE TRIANGLE AND RESPECT TO THE ORDER. A... F... A... E... R... C... B... D... D... N... Q... D... N... S.

"We, the Director and Professors of the Free Faculty of Initiatic Philosophy of the University Rose + Croix of Belgium, after deliberation, seeing that F... Spencer Lewis F.R.C., domiciled in the Vale of San José, has shown, in the interest of humanity, his perfect knowledge of the Initiatic Philosophy of Antiquity and particularly of Egyptian Hermeticism, of the Occult and Kabbalistic Science and of ritual Magic. Declare that F. Lewis, F.R.C. has received, on an honorary basis, the grade of Doctor in Psychological and Hermetic Sciences, and is thus entitled to bear the title of "Sâr" or Dr. of Initiatic Philosophy. This diploma having been issued and registered and signed on March 12 in the year of our Lord 1933, March 12 of the year 555 of CHR... R... K... our V... M... in the Vale of Brussels".

This certificate, registered under the number 21 in the official book of the University Rose-Croix, was signed by the archivist, Lucien François; the Director of the Faculty, Sâr Sapiens; by the Grand Archon and Secretary, Jean Mallinger and the Emperor for Europe, Dantinne. In addition, a letter from Jean Mallinger to Spencer Lewis concerning this was published by AMORC.

In the same year, Dantinne came into contact with Victor Blanchard, the Grand Master of the Ordre Martiniste et Synarchique, who had collaborated with Papus to establish an initiatic federation resulting from the Spiritualist Congress of 1908. Dantinne, Lewis and Blanchard prepared the international convent of August 1934, out of which the FUDOSI was to come into being.

#### AT THE AUGUST 1934 CONVENT

On August 8th, 1934, Hiéronymus opened the international convent of Initiatic Orders and Fraternities with a rosicrucian meeting to which only the rosicrucian Orders of the convent had been called. The opening speech by the Emperor Hiéronymus on the Rose-Croix has been partially reproduced in an article signed "Fra Amertis", entitled "What we are and what we want", published in 1935 in the magazine, The Rose + Croix, by Jollivet-Castelot, which was the organ of the Alchemical Society of France and of the Ancient and Mystical Order of the Rose-Croix. "Amertis" was the nomen of August Reichel, high leader of the Brotherhood of the Illuminated Brethren of the Rose-Croix, Grand Master of the Order of Unknown Samaritans and faithful disciple of Jollivet-Castelot. This article by Reichel followed an earlier study published in the previous issue of the same magazine under the evocative title of "Fama Fraternitatis". It would benefit the reader to refer to these two texts in which the programme and the intentions of the Swiss and French jurisdictions of the AMORC at that time were laid out as nowhere else.

At the convent of August 1934, a number of rosicrucian societies were represented, some of them from August 8, and others from the following days:

The Order of the Inner (or Universal) Rose-Croix by its Emperor Hiéronymus; The Order of the University Rose-Croix by Hiéronymus and Jean Mallinger, Emperor and Grand Secretary, respectively; the AMORC of America by its Emperor Spencer Lewis; the AMORC of France by its Grand Master Hans Grueter and its Grand Secretary, Jeanne Guesdon; the

AMORC of Austria by its Grand Secretary, Many Cihlar; the *Milicia Crucifera Evangelica* by the Emperor Spencer Lewis; the Kabbalistic Order of the Rose-Croix by Victor Blanchard, delegate of the Grand Master Lucien Mauchel (known as Chamuel); the AMORC of Switzerland by August Reichel, delegate of the Grand Master Eduard Bertholet; the Brotherhood of the Illumined Brethren of the Rose-Croix by August Reichel, also the delegate of the French Alchemical Society representing the President Jollivet-Castelot.

The Convent had many positive consequences for the International Rose-Croix. Spencer Lewis received the mandate from the Emperor Hiéronymus to represent the Rose-Croix on the American Continent and AMORC was recognized as the only Order authorized to represent them over the Atlantic. Was this mandate, given by Hiéronymus, accompanied by a ritual investiture, conferred at the time of the Convent or later? We will return to this in the following chapter which more particularly concerns Spencer Lewis and AMORC. It appears that Spencer Lewis was initiated into the 13th degree of Dantinne's Inner Rose-Croix, but I do not know whether this individual initiation (degree of Emperor) should be classed as an investiture.

In Europe, the Convent of 1934 enabled hitherto practically non-existent links to be sealed between the various rosicrucian Orders which gladly went under the patronage of Sâr Hiéronymus, as was the case with the French and Swiss jurisdictions of AMORC. As the University Rose-Croix in Switzerland, AMORC became, in France and in Switzerland, a way of entry into the Inner Rose-Croix. According to August Reichel, the Grand Masters of the two latter rosicrucian jurisdictions were regularly consecrated, probably by Hiéronymus, in 1934. I do not know whether it was at the time of the August Convent.

In October of the same year, the introduction of a section of the University Rose-Croix into Switzerland was planned, of which Reichel and Bertholet were to be the leaders. I do not know what became of that plan.

On August 9, a Pythagorean meeting took place at which it was decided to extend the activities of the Ordre Hermétiste Tétramégiste et Mystique (OHTM) or Pythagorean Order, in France and Switzerland. Dantinne, as the Universal Grand Master of the Order, entrusted this task to Georges Bogé de Lagrèze with the title of Grand Master of the Perfect Square (the equivalent of the Grand Lodge) of France and Switzerland. In December 1934 or January 1935, France and Switzerland separated to form two distinct jurisdictions. Lagrèze became Grand Master of the Perfect Square of France and August Reichel the Grand Master of the Perfect Square of Switzerland. From the latter, a letter dated March 4, 1935 stated that two Swiss Pythagorean Orders were working under his leadership and gave the list of the members (10 brothers and 5 sisters) complete with the degree attained by each of them: eight members of the first degree, five members of the second (amongst which Dr. Eduard Bertholet is seen), one member of the third and one member of the fourth degree (who was none other than Frédéric Jollivet-Castelot, who was living in Clairac in France at that time).

Luis Fitau, the Chilean consul in Brussels, was also

authorized by Dantinne to introduce the OHTM into his country with the title of Grand Master. He took on this task until his death in October 1939.

#### THE MEMPHIS-MISRAIM CONVENT

On August 10, on the demand of the "sublime grand world hierophant", brother Guerino Troilo, a lawyer in Rosario de Santa Fé in Argentina, opened the Convent of the Supreme International Council of the Oriental Masonic Order of Memphis-Misraïm. Troilo was absent, but on June 12, 1934, he authorized brother Jean Mallinger to represent him; he was also representing José-Rafael Canedo, Grand Master of the Rite for Bolivia. Present at the opening of the Convent were brothers Georges Lagrèze, representing Jean-Henri Probst-Biraben; Gattégno, delegate for Uruguay; Victor Blanchard; Hans Grueter; August Reichel, who were joined a few days later by brothers Spencer Lewis, Maurice De Seck, Many Cihlar and Luis Fitau.

After verifying the charters and powers of the delegates who were there, the Convent was solemnly opened by Georges Lagrèze, in the 97th degree of the rite. At subsequent meetings, some brothers who had only received charters without the corresponding ceremonial investiture received the necessary initiations. Thus, Georges Lagrèze, Jean Mallinger and Maurice De Seck, 33rd 97th, initiated in accordance with the regular liturgy, Many Cihlar into the 18th degree, Spencer Lewis into the 66th (non-occult), 87th, 88th, 89th, and 90th degrees; Grueter, Fructus, Blanchard, Fitau, Reichel and Gattégno, into the 66th (occult), 87th, 88th, 89th and 90th degrees.

At the same time as the Convent of the rite known as "strict observance" (strictly male), a Convent of the mixed rite of the Memphis-Misraïm was held on August 11th.. For the two Orders of the rite, an International Supreme Council was formed, headed by the Grand Invisible Hierophant, Armand Rombauts, who was only to be known by the *nomen* of Or-Zam.

The works of the Memphis-Misraïm Convent were closed on August 14..

#### MARTINISM

Under the high presidency of the Grand Master Victor Blanchard, a Martinist group also held its sittings at the general Convent. Blanchard was also representing the Holy Synod of the Universal Gnostic Church, Lucien Mauchel (usually referred to as Chamuel) whose patriarchal *nomen* was T Bardesanes. Note that Blanchard was also representing Chamuel, President of the Supreme Council of the Kabbalistic Order of the Rose-Croix, which was complementary to Martinism.

The presence of the Martinist stream at the Convent, embodied by Blanchard's Ordre Martiniste et Synarchique, resulted in the reintroduction of Martinism into Belgium. At the time of the Convent, Emil Dantinne was received into the OMS, probably by Georges Lagrèze. It seems that that was also the case for other officers of the Convent,



notably Spencer Lewis.

#### BIRTH OF THE FUDOSI

On August 14, 1934, fourteen spiritualist or initiatic fraternities were assembled in Brussels, the actual list of which is as follows:

Ordre de la Rose Croix universelle (ou intérieure)  
Order of the Universal (or inner) Rose-Croix

Ordre de la Rose-Croix universitaire  
Order of the University Rose-Croix

Order kabbalistique de la Rose-Croix  
Kabbalistic Order of the Rose-Croix

Confrérie des frères illuminés de la Rose-Croix  
Brotherhood of the Illumined Brethren of the Rose-Croix

A.M.O.R.C. d'Amérique et son cercle de chevaliers de  
la *Milicia crucifera evangelica*  
A.M.O.R.C. of America and its circle of Knights of  
the *Milicia crucifera evangelica*

Ordre ancien et mystique de la Rose-Croix (Suisse)  
Ancient and Mystical Order of the Rose-Croix (Switzerland)

Société alchimique de France  
Alchemical Society of France

Ordre des samaritains inconnus  
Order of Unknown Samaritans

Ordre hermétiste tétramégiste et mystique (ou Ordre  
pythagoricien)  
Tetramegist and Mystical Hermetic Order (or Pythagorean  
Order)

Ordre martiniste et synarchique  
Martinist Order and Synarchique

Fraternité des Polaires (Polish Fraternity?)

Ordre maçonnique oriental de Memphis-Misraïm (dit de  
"stricte observance")  
Oriental Masonic Order of Memphis-Misraïm (said to be of  
"strict observance")

Ordre maçonnique mixte de Memphis-Misraïm  
Mixed Masonic Order of Memphis-Misraïm.

At the time of the general Convent, the delegates of the fourteen societies represented unanimously decided to form the Initiatic Federation planned by Hiéronymus since 1930, which was in fact only the outcome of the plan launched by Papus at the time of the Spiritualist Congress in 1908 in Paris. Papus had had the idea of forming a federation of certain spiritualist organizations of his time which he was often thought to be in charge of. Under his leadership, and thanks to the collaboration of Victor Blanchard, the spiritualist Congress of June 1908 was held in Paris. The Martinist Order, the Kabbalistic Order of the Rose-Croix, the Order of the Illumined of Bavaria, various Masonic rites, such as the Memphis-Mizraïm rite, were represented. A short-lived Federation was created with its headquarters in Paris. Papus, having been mobilized in the Great War as a military doctor, then having died suddenly in 1916, the project had no immediate sequel.

The new Federation willingly became the successor to the former one and it adopted the name of **Federatio universalis dirigens ordines societatesque initiationis** (Universal Federation of Initiatic Orders and Societies) and the initials F.U.D.O.E.S.I. then F.U.D.O.S.I..

To be continued



⚡ *Sân Hieronymus* ⊕  
#  
*Imperator*



Jean Mallinger  
(Sâr Elgim)

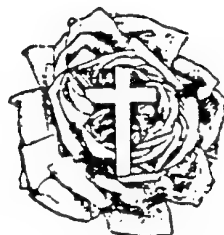


Le Sâr Péladan en chevalier du Temple et du Graal

We regret the  
poor quality  
reproductions.  
It's the best we can  
do with what we've got.

*Non nobis, Domine,  
non nobis, sed nomini tui  
gloriae salus.*

*Amen*



*Ad Romam per Crucem,  
ad Crucem per Rosam;  
in ea. in eis. genuinus  
resurgom.*

TEMPLE DE LA ROSE-CROIX

Dear Companions:

# 134

We now carry on with our Alchemical study. This lecture has to do with the goal of the alchemists and will complete most of the introductory work. From the Instructions already given, you will have noted one predominant feature: the obvious emphasis placed upon Salt, Sulphur, and Mercury, which are referred to as "substances" alchemically, and "principles" philosophically.

These Three Principles or Substances are said to be compounded of the Four Elements and their Qualities, which we list as follows:

1. Fire . . . . . Warm and Dry
2. Air . . . . . Moist and Warm
3. Water. . . . . Cold and Moist
4. Earth. . . . . Dry and Cold

Let us amplify these and note first, that:

FIRE and WATER are opposite, and EARTH and AIR are opposite

EARTH and WATER are Heavy, (Passive or suffering) and  
AIR and FIRE are Light, (Active).

These classifications are according to Cornelius Agrippa, giving to each Element two specific properties, the first of each group being the exclusive property of the Element itself; the other being "like unto a medium connecting the Element with another Element."

According to Plato, each Element has also Three Qualities:

FIRE Sharpness, Thinness, Movability.  
EARTH Darkness, Thickness, Rest or Quiet.

According to this designation, Fire and Earth assume opposite polarities so far as the qualities listed are concerned, and the other Elements borrow their qualities from these two:

AIR has with Fire, the Thinness and Movability, but takes of the Earth the Darkness.

WATER takes two qualities from the Earth: Darkness and Denseness (Thickness) and one quality from Fire: Moveability.

FIRE is 2 times as thin, 3 times as movable, 4 times as sharp as AIR.  
AIR is 2 times as sharp, 3 times as thin, 4 times as movable as WATER  
WATER is 2 times as sharp, 3 times as thin, 4 times as movable as EARTH

Now, as FIRE is in proportion to AIR, so AIR is to WATER, and WATER to EARTH, and vice versa.

Again, referring to alchemcial lecture 114(A), we note that in the process of extracting the Three Principles from the Four Elements, we find in Mercury a Water and a Spirit; in Sulphur a Fire and a Soul; and in Salt, an Earth and a Body; the whole process being completed in the bosom of the AIR.



This recapitulation has been made so as to make clear the relation of the Elements and the Principles to the ultimate goal of the Alchemists, which is the subject of this lecture.

The Great Central Point around which all our study revolves is the Sun, which has already been described both terrestrially and celestially, as well as philosophically.

The Sun is our immediate Author and Source of Being. From it result the Four Elements, which are the Sun in manifestation under the name of Nature. From the Four Elements or Nature, we extract the Three Principles and Substances, philosophical and alchemical.

The Four Elements and the Three Principles and Substances in their ultimate manifestation as known to us, compose Man, Physically, Mentally and Spiritually.

We are taught in the R+C that the subject of the Art is Man. The Object of the Art is the Perfection and Improvement of Man -- his transformation FROM A STATE OF NATURE TO A STATE OF GRACE.

This means the amplification and expansion of Man's human and mortal consciousness into the Cosmic Consciousness, which is the knowledge of and at-one-ment with GOD.

In other words: the attainment of the Supreme Wisdom.

Let us see how this is borne out by the teachings of Scripture and the Traditions of the Sages, after we first make a brief observation.

The Scriptures of all ages and races are absolutely at one upon this point, so we are justified in appealing to those most familiar to us for ready reference. In translations, as we have already observed, it is often necessary for the translator to be an interpreter, for he gets confronted with semantics, the exact meaning of words, and just what the original author is really trying to say. In all esoteric study of scripture, the word "fear" when rendered as "know", will be found to amplify and clarify the particular passages. Instead of "fear" God then, we have "know" God.

"Fear (know) God, and keep his commandments, for this is the whole duty of man. Eccles. 12:13.

"The fear (knowledge) of the Lord is the beginning of Wisdom; a good understanding have all they that do his commandments."

Psalm 111:10.

It will be noted that the first citation "fear (or know) God and keep his commandments" is commonly ascribed to Solomon to whom is accredited the superlative wisdom, and this sage informs us that to KNOW God is the whole duty of man. Then in the next citation, we are told that to KNOW GOD is the BEGINNING OF WISDOM.

Now, the very name Solomon is impressive and commands our attention at the start, inasmuch as it is simply the name or word expressing Deity in three different languages; Sol, Om and On collectively, and in alchemical usage signifies the Sun of Wisdom. And co-incidentally, we

find the name Solomon ascribed in Hebraic history to be the human being who is alleged to have been the **wisest man** who ever lived.

The fact therefore that the name of the so-called wisest man is that of the Sun of Wisdom, and that the imperative statement of the "Sun of Wisdom" as represented by the threefold names of Deity is to "know God", and that to "know God" "is the beginning of wisdom", leads us at once to connect the process of the attainment of the goal of the Alchemist with a specific Divine Fiat.

The three greatest fiats ever known in connection with this planet and its evolution are: "Let there be Light." (Light is also wisdom). "Let us make man in our own image," (i.e. a reasoning creature). "Man, KNOW THYSELF."

As Man progresses through his incarnations and evolutionary waves, each human unit comes sooner or later to the realization of its divine sonship, and still later to its own inherent divinity in latency, and this realization when fully awakened means at-one-ment with God.

Therefore, when Man knows himself, he knows himself to be God in manifestation, because IN God and PART OF God, and INSEPARABLE from God at any moment of time, in eternity past or future.

And when Man knows himself to BE a God in latency, he becomes at-one-with God and KNOWS God, because in the consciousness of God's immanence, and when the process of Man's development and unfoldment has reached THIS stage, that of KNOWING God, then Wisdom just begins; for we are told that the KNOWLEDGE of the Lord (God), is the BEGINNING OF WISDOM.

So, going back to our starting point, the Sun, which is dual in its nature, i.e. a physical body for the inner spiritual Sun or God of our Solar System, we find resulting therefrom the Four Elements, the Three Principles or Substances, and finally in obedience to the primal fiat: Man.

The process and progress of the Art is therefore Man's unfoldment and his transformation from a state of Nature OR THE FOUR ELEMENTS -- to a state of GRACE -- by the proper application of the Three Principles and the Three Substances; the "state of Nature" being a state of ignorance and blind obedience to the guidance of Nature principles, and the "State of Grace" being the attainment of the state of Wisdom by the proper understanding of the Three Principles compounded of the Nature Principles or Four Elements.

The ultimate goal therefore, of the Alchemists, was the supreme or divine wisdom, and back of all the apparently incoherent jargon of allegorical, symbolical, and scientific nomenclature and formulae, Wisdom will be seen to be their goal, plainly and indisputably to the initiate; their processes, operations, coagulations, sublimations, etcetera, being symbolical of the processes, trials, tests and victories of the seeker and pilgrim along the Path of Attainment.

Therefore the term:

Putrefactio, means the gradual putrefaction and decomposition of the accretions of the Astral and Physical Bodies; desires and lusts.

Purefactio, The purification of the lower vehicles of Man for the greater facility of use by the Ego.

Regeneratio, The act of being reborn in the Spirit. The penetration of the Soul and Body by the Divine heat of love, and the light of intelligence, emanating from the divine fire within the heart. The awakening and development of spiritual self-consciousness and self-KNOWLEDGE.

Resurrectio, means the resurrection or initiation into a higher state of existence. It refers to the new life into which the perfected elements of a being enter after the imperfect ones with which they have been amalgamated have been destroyed.

(Note to student: Kindly remember these lectures were originally given orally and on those occasions the Biblical quotations were articulated at the time. So as to save space we are omitting to write out the following quotes, but would ask you to pause and read them for yourself in your Bible so as to follow exactly. Thank you.)

The Solomonic advice is reiterated many times. In Proverbs 1:7 " ... ". Again, Proverbs 9:10 " ... ".

And you are urgently requested to study carefully the 7th, 8th and 9th chapters of Proverbs covering the whole of Solomon's teachings on the subject of wisdom.

It will be seen immediately, in the light of the Solomonic teachings and our present knowledge of the Hermetic Arts, that the only true goal of the Alchemists could only have been: *the perfection and improvement of Man to the attainment of Wisdom, his transformation from a state of natural ignorance, to a state of grace or intelligence, which is wisdom; and finally, the attainment of the alchemical gold or Sol, which is the Sun of Wisdom through processes analogous to the transmutation of metals.*

We are told that with the philosophical Stone we can accomplish great power.

Hear what Wisdom sayeth of herself:

Proverbs 8:10-36 "Receive my instruction, AND NOT SILVER; and KNOWLEDGE, rather than choice GOLD. ...." (Please be sure you read this quotation completely).

Proverbs 4:7 "....

Romans 11:33 "....

1 Cor. 3:18-19 "....

Companions: If WISDOM is the PRINCIPLE THING, if wisdom of

this world is foolishness with God, if Wisdom was the one thing chosen in place of all else, by the personage who has been called the wisest among men, can we doubt that Wisdom in the esoteric or highest, inner sense, was the one thing sought by our ancient and medieval brethren?

The complicated processes of their art are the sure methods of success and ultimate attainment for us to follow if we would attain the sublime heights they undoubtedly attained ... for these methods were based upon principles of proven scientific accuracy.

-o-o-o-o-o-o-o-o-o-o-o-o-

# 135



The quest for Truth is really a search for the Self. Of course we know a little about the "self" as we express preferences for certain foods, clothes, music, or even preachers. But do we know the person who makes these choices?

Often we say, when we have done something wrong, "I just wasn't myself today." But who is this self? This implies that, of all the various levels of consciousness on which you function, one of them is really you, and the rest are something (or someone) else.

Some years ago, a leading magazine published a series of striking articles entitled, "The Girl With The Hundred Selves." The writer portrayed the different and often contradictory selves that from time to time assumed ascendancy in the girl's life. This was an exaggerated case, but in a very real sense, it is typical of human nature. We are, all of us, men and women of "a hundred selves".

We are so accustomed to revealing these selves like a chameleon in the face of different experiences that we often predict which self will express: "Oh, you know me, I will probably freeze up as soon as I face that audience." Yes, I know me, but do I know "I"? Do I really know my true self? Or do I simply have a self-image of limitation? Actually, you can tell what you think you are by the way you see yourself acting. The man with the positive self-image acts as if he were capable and confident. The man with the poor self-image acts, and sees himself acting, as weak and worthless.

So often we say, after some disappointing performance, "What's wrong with me?" But, that doesn't help at all. It is much better to turn the question around and ask, "What's right with me?" We already have reflected in our self-image the shortcomings, but what is wrong simply hides what is right. Our weaknesses obscure our strengths, and our failures frustrate our success potential.

We must remember, "God created man in his own image." This means that you were created with Divine potentials and the power to fulfill them. Know this and you will discover how harmful it is to be self-effacing. To downgrade yourself is to demean God. To be created in the image of God means that you have in you all the attributes of God--love, goodness, truth, and beauty.

If it were possible to remove all of these positive attributes from every living person on earth, and recombine them into one entity or one unity, what would happen? I think that without a moment's hesitation, the whole world would turn to that unity and worship it and call it God. And this is right. For to worship God we must be able to find Him in the qualities of man. Jesus said, "He that hath seen Me hath seen the Father."

The greatest need in the world is for the expression in man of the qualities of his innate Divinity. The world hungers for persons who have a self-image based on their insight of their divine image.



We see the perfect image of God in the life of Jesus: His love for children, His devotion to the common people, His concern for the sick, His desire to reveal to others the nature of the Kingdom. And we see glimpses of God in others, too: Lincoln's pardoning the soldier who "couldn't be blamed if his legs were cowardly," in Schweitzer's ministering to the natives of Africa, in Churchill's rallying of men to the cause of freedom while London burned. And God expresses in everyday life--in the smile of a baby, the voice of a devoted loved one, and in any act of kindness. Goodness is God breaking through into human life.

At his best, man does not create a glorified self-image--he creates an image of God. The image may be partial and incomplete; but to the degree that a man expresses the highest and the best, he is expressing God. The more goodness a man expresses, the more God-like his image becomes. Being created in God's image means that man can "think God's thoughts after Him." He is endowed with the ability to understand the Universe and the atom and the whole of things of which he is a part.

You have the potential for total goodness within, and the ability to rejoice in that which is pure and good and wholesome despite the appearances of that which is evil. Goethe puts it this way, "If the eye were not of a sunny nature, how could it see the sun? If God's own power did not exist within us, how could the God-like delight us?"

There is much talk these days about improving our self-image through psychological means. But we are directed to pick what "other" image we want, to replace the one we have. Often this leads to picking someone else's image and trying to make it our own.

You are a unique creature with the image of God stamped upon you. You may not be expressing it, but there is no-one on earth quite like you. Your job is to fulfill this uniqueness and to let God be God in you, and as you. As E.E. Cummings wrote, "To be nobody but myself, in a world which is doing its best, night and day, to make you everybody else, means to fight the hardest battle which any human being can fight, and never stop fighting."

It is your privilege to uncover your uniqueness and to fulfill it. Rather than trying to get a self-image that conforms to outer accomplishments that you yearn for, the great need is to know that your divine image is seeking expression in creative and wonderful ways. Take time in meditation to get acquainted with yourself, and thus experience the inspiration of creative mind. Knowledge is ours for the asking, we only need plug into it.

It is vital that we realize that revelation is progressive. It is not a special dispensation of God, but a quality of Divine Mind and a faculty of the mind of man. What God revealed to the prophets in the Bible may be less important than what he is revealing to you today. What He said to them addressed the needs of their time and their culture, and most of the truths that were revealed are still relevant today. But, as life is lived and time unfolds, new understanding is needed.

God still speaks to man. He speaks to you. You must listen and not hesitate to proclaim to your age what you hear. And the way to do that is to build this inspiration and new-found image into your life and affairs.

This is the way to form a good self-image based on Divine Image. As Emerson says, "Intuition is the continuation of the divine effort that made the man."

Let your intuitive forces lead you to know and express the God-qualities within you. Let the inspiration of the Almighty lift your thoughts of self-limitation to the realization of your Divinity.

-O-O-O-O-O-O-O-O-O-O-O-O-